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ABSTRACT

The demonstratives in Napali are outlined, and their operation within the language system is analyzed. Demonstratives in Nepali are words used to refer to places, things, names, and activities. The reference may be endophoric (in which case the referents are in the text) or exophoric (in which case the referents are in the context or situation). If the reference is endophoric, it is termed anaphoric when the referent is in the preceding part of the text, or cataphoric when the referent is in the succeeding part of the text. There are two kinds of demonstratives in Nepali: nominal and circumstantial. Nominal demonstratives are further divided into far nominal and near nominal demonstratives. Similarly, circumstantial demonstratives can be further subdivided into spatial and temporal types, and spatial demonstratives can be locational or directional. (Author/MSE)

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Demonstrative Reference in Nepali: An Introduction

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Abstract

Demonstratives in Nepali are words which are used to point (refer) to places, things, names, activities, etc. The reference may be endophoric (in the case of which the place, thing, activity, etc referred to are in the text) or it may be exophoric (in the case of which the referents are in the context of situation). If the reference is endophoric, then, it may be anaphoric when the referent is in the preceding part of the text, or it may be cataphoric when the referent is in the succeeding part of the text.

There are two kinds of demonstratives in Nepali - Nominal and Circumstantial. Nominal demonstratives are further subdivided into Far Nominal demonstratives and Near Nominal demonstratives. Similarly, Circumstantial demonstratives can be further subdivided into Spatial Circumstantial demonstratives and Temporal Circumstantial demonstratives. Spatial demonstratives, then, can be Locational or Directional.

This paper introduces the demonstratives of the Nepali language and makes an analysis of how they operate within the system.

Demonstrative Reference in Nepali: An Introduction

Introduction

English Grammars have had tremendous influence on the grammars of Nepali. The influence can be seen in the way most modern grammars of Nepali classify and describe the systems of the language. This all started with the establishment of Durbar (palace) School in which a Briton gave lessons in English and which later became an "inspiration of modern education" (Acharya 1980). One another such influence came through the neighbouring British colony of India where education had already in many ways become British and of which Nepali higher education had been an affiliate. The third source of influence were the pioneering grammars of Nepali written by Indian scholars. For example, by the time the most influential grammar of Nepali-Chandrika Gorkha Bhasha Vyakarana (Chandrika Gorkha (Nepali) Language Grammar) (Sharma 1969 V.S.) and Madhya Chandrika (A Middle Nepali Grammar) (Sharma 1976 V.S.) were published, J.A. Ayton, director of education in India, who had tried to fit the elements of Nepali into traditional English grammar, had already published "A Grammar of Nepalese Language". Sharma's grammar which later became the main source book for later works on Nepali, was itself based on the previous works by Indian authors. Sharma's work was influenced by traditional English grammars also. The English grammar that influenced it most was J.C. Nesfield's Idiom, Grammar and Synthesis which used to be the basic

grammar book for Indian schools then. Mr. Acharya, who made a comparative study between Sharma's Madhyachandrika and Nesfiled's Idiom, Grammar and Synthesis, made several conclsion stating that Nesfield's work had had a great deal of influence on Sharma's. As a part of his discussion he wrote:

> "Reference to the rules of English grammar and the index of the English grammatical categories used in Madhyachandrika are equally strong evidences"(1980:94).

Nepali demonstratives are no exception to the reference made above. The categorization and classification of the demonstratives make the influence evident. I do not, however, intend to make a camparative analysis of the influence the traditional English grammars have had on the system of demonstratives in Nepali. My primary purpose, here, is to simply introduce the system. The paper introduces the elements of the demonstrative system and shows how they operate within the system.

The Demonstratives

darshaka (demonstratives) are defined as words which are used to point to places, names, things, activities, etc. mentioned earlier. The place, name , thing, activity, etc. may be in the text (utterance) (endophoric reference) or in the situation in which the text or utterace takes place (exophoric reference).

1. patra lekhyau. aba tyo pathaunechau
(madhyachandrika, P-43)

[(we) letter wrote. now that send (we will)]

"We wrote the letter. Now We'll sent it."

tyo in the second sentence is used to refer to patra in the first sentence. It should also be noted here that the use of tyo instead of yo (this) suggests that because the act of writing is completed, the writer or writers somehow feel a distance between them and the letter. The finished letter may or may not be beside them. It does not matter.

The second demonstrative that is used in the text above is aba (now). This refers to the state of the action or activity which is now completed. The meaning of the second sentence, therefore, may be inferred as = "Now that we have finished writing the letter, we will send it."

Two things can be said about the omission of the subject i.e., hami (we). Firstly, Nepali verbs endings themselves indicate the person, gender and number of the subject-pronouns: eg;

lekhe	a past form	takes only	maile (I)
lekhyau	"	takes only	timile (you)
lekhyau	"	takes only	hamile (we)
lekhi	"	takes only	usle (she)
lekhyo	"	takes only	usle (he)
lekhe	"	takes only	uniharu (they)

The pronouns, therefore, can often be omitted. Secondly, the context of situation in which this text occurs defines who 'we' are. The speaker and the interlocutor are both knowleadgeable of the fact that two or more people were

engaged in the activity of writing the letter. The verb 'lekhyau' thus, exophorically refers to 'we', the authors

2. pulis dagurdai ayo. tyasle chorlai smatyo. tyasle yaslai
[police running came. he the thief caught. he him
galama bajayo.
on the cheek hit.]

"The policeman came running. He caught the thief. He hit him on the cheek".

In the example above, tyasle and yaslai are not demonstratives. They are forms of personal reference - tyasle referring to 'pulis' and yaslai referring to 'chor'. 'le' in Nepali is used with the subject taking a simple past or perfective aspect transitive verb, and 'lai' with the object. Similarly, in the example below:

3. tyo ayo. Yo jancha
[he came. he goes]

"He came. He goes."

tyo and yo are personal reference. tyo refers exophorically to someone who came (and is familiar to the speaker and his interlocutor) and yo to someone who is about to go (and is also familiar to the speaker and the interlocutor.). tyasle in [2] and tyo in [3] refer to the person with whom the speaker feel a distance no matter how little that distance is. yasle in [2] and yo [3] refer to person who is near the speaker.

tyo, yo [ti, yi in plural], tyasle, tyaslai, yasle, yaslai, thus, are personal reference yo, tyo, yi and ti however, can also be demonstrative reference.

4. hari bazaar gayo. tyo ayena
[Hari bazaar went. he came not]
"Hari went to bazaar. He did not come back."

5. tyo ramro kalam ho.
[that good pen is]
"That's a good pen."

tyo in both cases functions as the subject of their respective sentences, and therefore, as the Head. However, tyo in [4] is a personal reference referring to Hari whereas tyo in [5] is a demonstrative reference referring exophorically to kalam which is the "pen" defined by the context of situation. That is to say, both the speaker and his interlocutor know which pen is being referred to.

The main difference between yo, tyo, yi and ti as personal reference and yo tyo, yi and ti as demonstrative reference is that demonstrative reference has the function of modifier too but the personal reference does not. For instance:

6. tyo kalam ramro ho
[that pen good is.]
"That pen is good."

7. tyo ramro kalam ho.
[that good pen is.]
"That's a good pen"

8. hari bazaar gayo. tyo ayena.
[Hari bazaar went. he came not.]
"Hari went to bazaar. He did not come back."

tyo in [6] is a demonstrative and functions as a modifier. tyo in [7] is also a demonstrative but functions as the Head, and also as the subject of the verb "ho" (is). tyo in [8] functions as the Head but is a personal reference. tyo hari ayena is, therefore, not acceptable

because tyo as a personal reference cannot be used as a modifier. The only circumstance in which tyo hari ayena can be acceptable is if the participants of the context know that several persons named Hari went to bazaar. All of them came back except a particular Hari indicated by 'tyo'.

For the purpose of this paper, I analyze and describe the various forms of demonstrative reference only.

Demonstratives in Nepali may be defined as forms which distinguish an item from other items of the same group or class. The term in Nepali for this is niscayabacak darshak which means definitives. The demonstratives may be classified into two categories: (1) Nominal. and (2) circumstantial.

1. Nominal Demonstratives [niscayabacak darshak]

There are four nomonal demonstratives in Nepali-yo, tyo, yi and ti . yo and yi refer to a Thing which is in the proximity of the speaker whereas tyo and ti refer to a Thing which may be in the proximity of the addressee.

Nominal Demonstatives in Nepali occur endophorically.

1. harile malai euta kalam diye. tyo kalam ramro ca.
[Hari me a pen gave. that pen good is]
"Hari gave me a pen. That pen is good."

tyo in the second sentence refers to euta kalam of the first sentence. Thus, the reference is anaphoric. However, cataphoric reference is also common in Nepali:

2. tyo na khau. tyo pani phohar cha
[that not drink. That water dirty is]
"Don't drink that. That water is dirty."

Here tyo of the first sentence in [2] cataphorically refers to tyo pani of the second sentence. Tyo of the second sentence. however, modifies pani which then is defined by the context of situation. The participants of the conversation both know the water being referred to.

In conversations, the speakers often use yo and tyo to refer to things exophorically. When they use yo, they refer to a Thing near them, but when they use tyo, they refer to a Thing that is either near the interlocutor or near neither of them.

3. malai yo man parena. ma launna
[I this like not. I wear not]
"I don't like this. So, I won't wear this."

4. tyo timinai rakha. malai cahidaina
[that you keep. I need not]
"You keep that. I do not need that."

5. tyo kati ramro thiyo. malai pani mana paryo
[that how good was. I too liked.
"How good that was!" I too liked that."

yo in [3] refers to a Thing which is near the speaker, tyo in [4] to a Thing near the interlocutor, whereas tyo in [5] refers to a Thing which is near neither of them. In the second sentence of [5] English requires a demonstrastive to make complete sense. So the sentence would be - "I liked that too". In Nepali, however, the demonstrative in such a case is ellipted.

There are definite and separate forms of nominal demonstrative for singular count nouns and plural count nouns. Yo and tyo are used with singular count nouns whereas yi and ti are used with plural count nouns.

6. yo kitap liera jau [madhya candrika p-139]
[this book take go]
"Take this book with you"

kitap in [6] is a singular count noun. The preceding form of the demonstrative is also singular.

7. ramle jun updesh diye. tyo asal cha
[Ram suggestion gave. that good is]
"The suggestion that Ram gave is good."

tyo a singular form in the second sentence of [7] refers anaphorically to updesh in the first sentence which is also singular.

yo and tyo are also used for mass nouns:

8. gopalle cini lyayo tara tyo ramro chaina
[Gopal sugar brought but that good is not]
"Gopal brought sugar but that is not good."

9. yo dudh amilo cha . no khau
[this milk sour is. not drink]
"This milk is sour. Do not drink it"

tyo in [8] and yo in [9] refer to mass nouns i.e., cini and dudh respectively. tyo, however, is anaphoric whereas yo is exophoric.

It is important to note here that a form equivalent to "the" in English does not exist in Nepali. Nepali makes use of yo, tyo, yi and ti for this. There is, therefore, a tendency to overuse the nominal demonstratives in order to convey the meaning of "the".

10. yo dudh tato cha
[this milk hot is]

This sentence, thus, can be translated as "The milk is hot" as well as "This milk is hot."

yi and ti, on the other hand, are plural forms and are used to refer to plural count nouns:

11. ma aja car-bata pustak-haru kine. yi pustakharu
[I today four books bought. these books
mahaga chan.
expensive are]
"Today I bought four books. These books are expensive."

12. mam-ko ghar-ma naya manis-haru baschan. ti mancheharu
[uncle's house-in new people live. those men
bhaladami chan.
gentle are]
"New people live in the uncle's house. Those people are gentle."

yi in [11] refers to car-bata pustakharu which is in the plural form, and indicates that the books are near the speaker. ti in [12] refers to naya mancheharu which is also in the plural form but is near neither the speaker nor his interlocutor.

Thus, yo and yi are forms to refer to a Thing said before and is in the proximity of the speaker. tyo and ti refer to a Thing which may be in the proximity of the interlocutor or in the proximity of neither of them.

A phone conversation:

13. pokhara ramro thau chaina. yo uslai bhanisake. tara
mandaina.
[Pokhara good place is not. This him (I) told. But
(h) agrees not]
"Pokhara is not a good place. I told him this but he does not agree."

14. tyo maile pani bhane. janchu bhancha
[that I too told. Says he'll go]
"I too told him so. But he says he'll go."

yo in [13] refers to the whole first sentence i.e., "pokhara ramro thau chaina", and indicates nearness with respect to the speaker. tyo in [14] refers to the same

sentence in [13] and indicates nearness to the interlocutor.

yo, tyo, yi, and ti can be used as the modifier of a noun or as a Head. Yo and tyo can modify human as well as non-human referents, singular count as well as mass nouns.

15. yo geet ramro cha.
[this song good is]
"The song is good."

16. yo camal sapha cha.
[this rice clean is]
"The rice is clean."

17. tyo kalam lekhdaina.
[that pen writes not]
"That pen does not write."

18. tyo telma dherai boso cha.
[that in oil a lot of fat is]
"That oil has a lot of fat in it."

In [15] and [17], yo and tyo modify singular countable nouns geet and kalam, whereas, in [16] and [18] they modify mass nouns camal and tel.

yi and ti modify count plurals:

19. maile tyaha dherai bidashiharu dekhe. ti
[I there many foreigners saw. they
bideshiharu ramra thienan.
good were not]
"I saw many foreigners there. Those foreigners were not good."

20. mero jholama dasbata pustakharu chan. yi
[my bag in ten books are . these
pustakharu pustakalayaka hun.
books library of are]
"There are ten books in my bag. These books are from the library."

ti in [19] refers to bideshiharu who are in the proximity of neither the speaker nor his interlocutor. yi

in [20] refers to pustakharu. It indicates that the books are in the proximity of the speaker.

In Nepali, as in English, it is perfectly acceptable to omit the modified nouns if the circumstances so permit. In such a case, the modifying demonstratives function as Head:

21. tyo lekhdaina
[that writes not]
"That does not write."

22. mera jholama dasbata pustakharu chan. yi
[my bag in ten books are. these
pustakalayaka hun.
library of are]
"There are ten books in my bag. These are from the library."

The sentences [21] and [22] are grammatically acceptable. The difference beetween [21] and [22] is that in [21] the reference is exophoric whereas, in [22] the reference is endophoric. However, both tyo and yi function as Head of their respective sentences.

yo, tyo, yi and ti, thus, may be used as the Head:

23. tyo ramro kura ho.
[that good matter is]
"That's a good matter"

tyo in [23] function as the Head of the sentence. Compare:

24. tyo kura ramro ho.
[that matter good is]
"That matter is good."

In [24] tyo is a modifier and modifies kura. Similarly,

25. yi mahaga kitapharu hun.
[these expensive books are]
"These are expensive books."

yi in [25] is a Head. But in [26]

26. yi kitapharu mahaga chan.
[these books expensive are]
"These books are expensive."

yi is a modifier and modifies kitapharu.

27. hamro samaj-ma kusta rog-lai purwa jana-ko pap
[our society-in leprosy previous life-of sin

manne manis-haru pani prasasta payinchan. ...yo carma rog
to accept men too enough found are. this skin disease

huna-ka karan hijo aja thaha bhaisakeko cha. yo sadharan
cause reason these days known has been. This simple

khalko liwanu janit rog ho Bhasha Tatwa 2042, P-246)
kind of virus produced disease is.]

"There are enough people in our society who consider leprosy as the sin of previous life. ...Today the reason of this skin disease has been found. This is a simple virus-produced disease."

yo of the second sentence and yo of the third sentence in [27] refers anaphorically to kustarog of the first sentence. In the second sentence yo modifies charmarog but in the third sentence it is used as the Head

The reference of nominal demonstratives may be summarized as follows:

Near	Far
S	
*	*
[@]	[@]
yo/yi	tyo/ti

Where S = speaker
* = point of reference
@ = addressee
[] = presence optional

Thus, nominal demonstratives show three systematic distinctions:

1. near and far.....yo/yi vs tyo/ti
2. singular and plural.....yo/tyo vs yi/ti
3. modifer of noun and Head...yo kitap mahago ho vs yo mahago kitap ho.

2. Circumstantial Demonstratives

Nepali circumstatial demonstratives [paristhitibacak darshak] may be classified into two categories- the first of circumstatial demonstratives indicating spatial proximity and the second of circumstantial demonstratives dealing with time. I have termed them as spatial circumstantial demonstratives, and temporal circumstantial demonstratives respectively.

I- Spatial Circumstyantial Demonstrative Reference [sthanbacak darshak]:

Nepali makes a distinction between locational [sthitibacak] spatial demonstratives and directional [dishabacak] spatial demonstratives.

A. Locational Spatial Demonstratives:

There are two locational spatial demonstratives- yaha and tyaha. These two point to a particular place of reference. Yaha is a near locational demonstrative referring to a place in the proximity of the speaker. The interlocutor may or may not be near him.

1. pragya pratisthanko yas adhigostika sanyojakharulai
[academy of this seminar's organizers
ma dhanyabad dina cahanchu-malai yaha kehi bolnako
I thank give want to me here some to speak
lagi absar dinubhayekoma(Nepalibhasa adhigosti 2033:8
[opportunity (they) gave]

"I would like to thank the organizers of the Royal Academy seminar for providing me with an opportunity to speak a few words on the occasion."

yaha in the second clause refers to the pragya-pratisthan {academy} where the seminar took place. The speaker was addressing a group of participants. The location, therefore, was in the proximity of both the speaker and his interlocutors. The interlocutor, however, does not have to be near him. If the speaker (addresser) speaks on the phone or writes a letter or use other telecommunication devices, in such a case yaha is used to refers to a Thing in the proximity of the speaker.

2. malai yaha sanchai cha.
[to me here well is]
"I am well here."

yaha in [2] refers to the place where the speaker is. tyaha, on the other hand, is a far locational demonstrative referring to a place which is either in the proximity of the addressee or is far from both the addresser and the addressee.

3. malai Standfort bhanne euta gauko samjhana aucha.
[to me Standfort called a village of rememberance comes
ma tyaha relma chdera gayethe [Nepali Adhigosthi,2033]
I there in rail riding went]
"I remember a place called Standford. I went there by train."

tyaha in [3] refers to Standfort, a place which is near neither the speaker nor the hearer.

4. malai tyahako halkhabar pathaunuhos
[to me there of news send]
"Send me the news of there."

tyaha in [4] refers to the place where the interlocutor lives at least at the moment of this correspondence.

B. Directional Spatial Demonstratives [dishbacak darshak]:

Nepali has two directional spatial demonstratives. These demonstratives do not indicate any particular point of place but the direction in which a Thing is referred to. yeta, for example, refers to a place from anywhere towards the addresser. The point of reference may not be very close to him but it is somewhere near him. yeta, therefore, is near directional:

1. Gopal bhane: yeta aunuhos.
[Gopal said: come towards this direction]
"Gopal said. Come here."

yeta in [1] does not refer to any particular point of place but simply means towards or near the addresser in this case Gopal.

2. tapai ajkal yeta aunuhunna
[you thesedays in this direction come not]
"You do not come here thesedays."

The speaker or writer in [2] does mean to his place but he does not say so in direct terms. In stead he uses the indirect words yeta meaning "in this direction" to say so. yeta thus does not directly refer to the writer's place in particular but to a place in his direction which may include his place too.

tyata, on the other hand, points to a place in the opposite direction. tyata too does not refer to a specific place. It just indicates either the direction of the addressee or the direction opposite from the point of place where both the addresser and the addressee are. Like yeta, tyata may indicate a place in the direction of the addressee indirectly, but in the literal sense, it means towards the direction in which the interlocutor is.

Nepali sometimes makes a distinction between the direction of the addressee and the opposite direction from the point of both the addresser and the addressee. uta is used to refer to the direction which is opposite to the place they both are, whereas tyata refers to the direction towards the addressee. This distinction, however, is not found consistently, and both uta and tyata are used interchangeably.

3. ali uta jau ta.
[a bit towards other direction go]
"Go there."

4. ma tyata aye bhanne tapai kaha auchu.
[(if) I towards that direction come,(I'll) come to you]
" If I go there, I'll go to you."

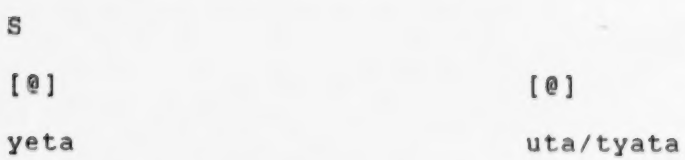
uta in [3] refers to the direction which is opposite to the place of the addresser and the addressee. tyata in [4] refers to the direction of the addressee.

The chief difference between locational and directional spatial demonstratives is that the locational demonstratives refer specifically to the place where the addresser or the

addressee is, whereas directional demonstratives indicate the directions towards where the addresser or the addressee is. This can be illustrated diagrammatically as follows:

Locational Demonstratives

Directional Demonstratives



where S = addresser
@ = addressee
[] = presence optional
* = place or point of reference
= reference of location
= reference of direction

II- Temporal Circumstantial Demonstrative Reference [Kalbacak arshak]

There are two temporal circumstantial demonstratives aba and taba. aba is more or less equivalent to now in English and taba to then.

Like English now, aba in Nepali is not cohesive. It is rather a conjunctive.

1. aba tapai nai bhannuhos, tapai ghari bhandhirahanu
[now you tell you watch have put-on
bhayeko cha ki ghadhi-le tapai-lai bandhi rahako cha.
or watch youn has put on (Bhasha Tatwa 2042, P-218)

"Now you tell me, you control your watch or your watch controls you."

aba in [1] join this sentence with the previous sentence of the paragraph. It is sometimes called sentential conjunct.

2. aba arko kura ma ke bhanna cahanchu bhanne himalaya basi
[now other thing I what tell want is himalayans
hami nepali-ko bado swabhavik jivan lagcha malai
we Nepali-of very natural life think I]

"Now the other thing I want to tell you is that we Himalayan Nepalese have a very natural life."

aba in [2] connects this paragraph with the previous one.

aba, however, may be used as an extended reference which in that case refers to "the state of an activity that occurred or was completed a (short) while ago.

3. car bajyo. aba janchu. [Nepali bhasa adhigosti 2033:14]
[four strikes. now go (I'll)]
"It is four o'clock. Now I'll go"

aba in [3] is a demonstrative reference referring extendedly to THAT IT IS FOUR O'CLOCK.

4. aba koshkar-ko barema bicar garau [Ibid:15]
[noow dictionary compilers of about talk (let's)]
"Now let's talk about the dictionary compilers."

In [4], aba extendedly refers to HAVING TALKED ABOUT..... .

In the same way, taba is a demonstrative as well as a conjunctive. As a conjunctive, it joins a clause or sentence with the previous clause or sentence. As a demonstrative it refers anaphorically to "the time just referred to".

5. bhannuhos, tapai bhraman-ma hoina, taba yaha ke gardai
[tell, you visit-on not are, then here what
hunuhuncha
you are]
"Tell me, if you are not on a visit, then what are you doing here."

taba in [5] does not refer to any time previously mentioned. It just joins the two clauses of the sentence.

6. jaba ujyalo huncha, taba hami bahir niskinchau Bhasha Tatwa 2042 V.S. 122]
[when light is, then we out go]
"When it,s light then we will go out."

7. jaba dasin aula, ghar-ghar-ma ramilo hola, taba ma
[when dasin come-will, every house-in pleasure will be,
prasanna rahula [Ibid]
then I happy will be]
"When Dasain comes and happiness dwell in every house, then I will be happy."

In [6] taba refers to the time explaned by the first clause of the sentence i.e., 'When it's light'. In [7], taba refers to that time of the year when Nepalese celebrate their national festival called Dasain.

Similarly,

8. jaba kishan paso kholna aucha, taba timile mare jasto
[when farmer trap to open comes, then you dead
hunu [Ibid]
pretend]
"When the farmer comes and opens the trap, then you pretend to be dead."

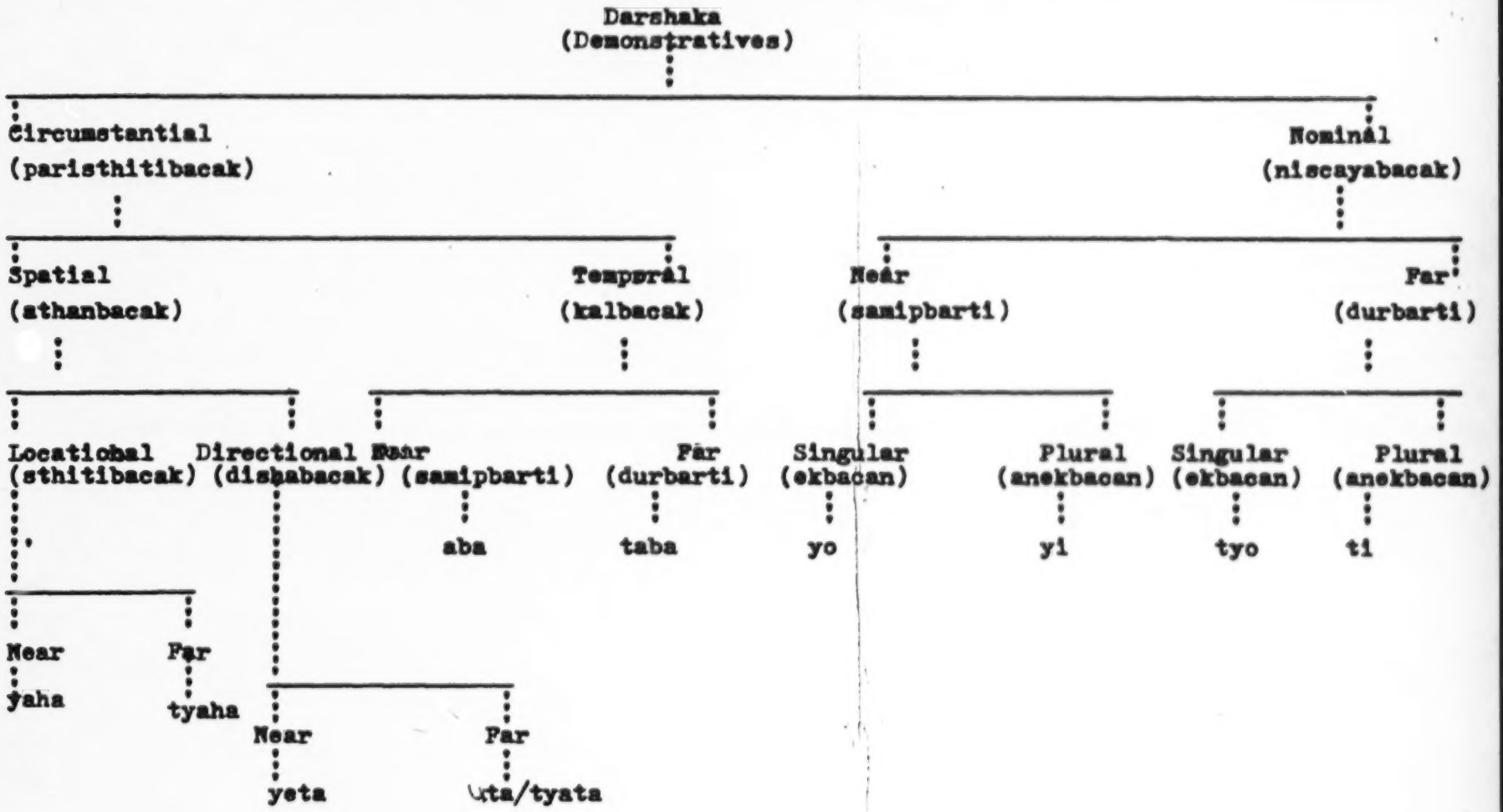
taba in [8], refers anaphorically to the time 'when the farmers comes'.

The circumstantial demonstratives show the following systematic patterns:

1. Spatial vs Temporal --yaha/tyaha/yeta/tyata vs ba/taba

2. Locational Vs Directinal--yaha/tyaha vs yeta/tyata

3. Near vs Far -- yaha/yeta vs tyaha/tyata


Darshaka
(Demonstratives)
Circumstantial
(paristhitibacak)
Nominal
(niscayabacak)
Spatial
(sthanbacak)
Temporal
(kalbacak)
Near
(samipbarti)
Far
(durbarti)
Locational
(sthitibacak)
Directional
(dishabacak)
Near
(samipbarti)
Far
(durbarti)
Singular
(ekbacan)
Plural
(anekbacan)
Singular
(ekbacan)
Plural
(anekbacan)
aba
taba
yo
yi
tyo
ti
Near
Far
yaha
tyaha
Near
Far
yeta
ta/tyata

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